

Cautionary Words on the End Time from H A Ironside

by Jeremy James



Like many believers I have considerable respect for Bible scholars of the 19th and 20th century who stuck closely to God's Word and refused to be distracted by the latest theory, fashion, or political development. They studied carefully what God said and examined real world events from that perspective, even when it was not popular to do so, or when a new 'scientific' discovery came on the scene which conflicted with Scripture.

They could see that the Jews would shortly return to the land of Israel because the Word of God stated that this would occur as the Age drew to a close. They didn't allow themselves to be led astray by analyzing exactly how it happened, or the motives of those involved, and foolishly dismissing its crucial role in Bible prophecy. They knew that God often accomplished His will by using those who opposed Him as instruments of His purpose.

We strongly recommend the writings of H A Ironside – see **Appendix B** – because they are based on a sound hermeneutic and are backed by a truly diligent examination of what God recorded for our benefit in His Word. The Roman Catholic prelates have long deplored men like Ironside because they remind them, over and over, that God expressly stated that we are never to add to, or take from, His Word. Successive Popes down the centuries have done just that, issuing Bulls and other theological edicts which add to God's Word or change the plain meaning of what He said:

“Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you.” (Deuteronomy 4:2)

“What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.” (Deuteronomy 12:32)

“Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:5-6)

“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.” (Revelation 22:18-19)

This is a very simple request from our Creator: *I have said what I have said for your benefit and well-being; don't add to it or delete any part of it.*

But man in his fallen state is incredibly disobedient. He is also cunningly industrious when it comes to finding ways to justify his disobedience.



We are witnessing today the culmination of that disobedience, where even those who purport to study and respect His Word are ignoring what He said and following their own opinion instead. They never admit that they have rejected it, but claim rather to have come to a greater understanding of what He *really* meant. They are often pushed in this direction by alleged prophets and visionaries who have “reimagined” the truths of the Bible or uncovered a special truth which no-one has discerned or understood until now.

“If ye love me...”

Jesus said, **“If ye love me, keep my commandments” (John 14:15)**. One of these commandments is to believe and honor all that his Father revealed to us in His Word. So, according to Jesus, those who add to Scripture, or take from it, do not love him. This is a hard message for a great many professing Christians today.

If anyone tries to evade the force of John 14:15, let them weigh the significance of two later verses in the same Gospel:

**“He that hath my commandments, and keepeth them,
he it is that loveth me...” (John 14:21)**

**“If ye keep my commandments,
ye shall abide in my love...”
(John 15:10)**

It was made even more explicit, if that is possible, on the occasion where he was surrounded by a great audience and his mother and his brothers sought to get through and speak with him. When he was told of this, he asked rhetorically, **“Who is my mother, or my brethren?” (Mark 3:33)**. In Luke he gives the following answer: **“My mother and my brethren are these [i.e. the faithful among his audience] which hear the word of God, and do it.” (Luke 8:21)**

The Antichrist will leave his audience spellbound. Like the officers sent to arrest Jesus, they will say, **“Never man spake like this man.” (John 7:46)** But in their case they will say it because they never took Scripture to heart nor lived in obedience to God’s Word. This is why Jesus said he never knew them.

After the Church is taken away in the Rapture, the professing Christians who are still on earth will turn in large numbers to the Antichrist when he reveals himself. They will do this because their hearts were not transformed by the Gospel. Where Jesus connected love very firmly with obedience, these professing Christians saw little or no connection. This, in part, is what makes the Antichrist so attractive initially to the masses of humanity.



Who will accept the Antichrist?

Drawing upon many passages of Scripture to make his case, H A Ironside stated in his brochure, **Who will be Saved in the Coming Period of Judgment?**, that anyone who rejects the Gospel before the Rapture will be judicially unable to do so afterwards and will gladly receive the Antichrist.

Rather than summarize what he said, we would urge our readers to study it for themselves (See **Appendix A**). A copy of his paper was kindly sent to me by a regular reader who, like many other believers, is troubled that nominal Christians – the great majority of the visible church today – will be facing this predicament.

Dr Ironside expressed a similar view in his book, ***The Great Parenthesis***:

“But during the last half of the seventieth week he [i.e. the Antichrist] will deceive the nations by power and signs and lying wonders. Those [among the Jews] who will be preserved in that day are designated in the prophets as "the remnant." This Jewish remnant will become God's messengers to the Gentiles who have not yet heard and resisted the truth, but for those who have heard and had every opportunity to be saved but persisted in refusing the message of grace, there is no possibility of salvation in that awful day. Because they refused the love of the truth when they might have known it, God shall send them strong delusion, that they should believe not merely **a** lie, but, according to the original text, *the* lie, that is, the lie of the Antichrist, that they all might be damned or doomed to judgment because they believed not the truth but had pleasure in unrighteousness.” – H A Ironside, ***The Great Parenthesis***, p.119

If he is right – and I believe he is – then many professing Christians, and very possibly some who are known to us, will end up accepting the Antichrist.

How are we to reconcile ourselves to this? After all, the matter is entirely out of our hands. As ever, we must trust in LORD and His great mercy!

We can also reflect on the crucial criterion in Dr Ironside’s paper, namely, that those who are affected by the “**strong delusion**” (**2 Thessalonians 2:11**) are those who heard the Gospel before the Tribulation but chose to reject it. Thus, according to this interpretation, those who “**came out of great tribulation**” (**Revelation 7:14**) are the saints who heard the Gospel for the first time during the Tribulation and accepted Christ as their savior. These will include a great many Hindus and Moslems, as well as a wide variety of people across the face of the earth who, until then, were unbelievers.

We should note what the Word of God states in 2 Thessalonians 2:12: Those who **“take pleasure in unrighteousness”** are heading to perdition.

Who are these people? Many would say they are false believers with a cruel disposition, people who secretly enjoy the suffering of others. But this interpretation is far too narrow. Take the case of Ireland: On 25 May 2018, five out of every seven people of voting age decided to support the murder of unborn children or chose not to go to the polling station and vote against it. How many of these took pleasure in unrighteousness?

The modern apostate church has departed so much from the Gospel of Christ that a great many professing Christians today have never heard the true Gospel. This should not surprise us. There is wide gap between the social-ecumenical gospel taught by the Laodicean church and the true Gospel of Christ. This suggests that many professing Christians, who were not part of the Body of Christ at the time of the Rapture, will respond with joy to the Gospel message during the Tribulation. They will likely pay with their lives, but they will be saved.

The Word of God seems to be pointing in that direction when it states: **“...whosoever shall call upon the name of the Lord shall be saved.” (Romans 10:13).**

The Third Temple in Jerusalem

A plausible sign of this “strong delusion” will be the importance attached by nominal Christians to the construction of the Third Temple in Jerusalem. Many who will end up receiving the mark of the beast will believe that the Third Temple had been constructed by well-intentioned men to honor the LORD God of the Bible. In reality it will be constructed by Freemasons and apostate, Cabalistic Jews to honor the Antichrist, the false messiah.



Artist representation of Solomon's Temple.

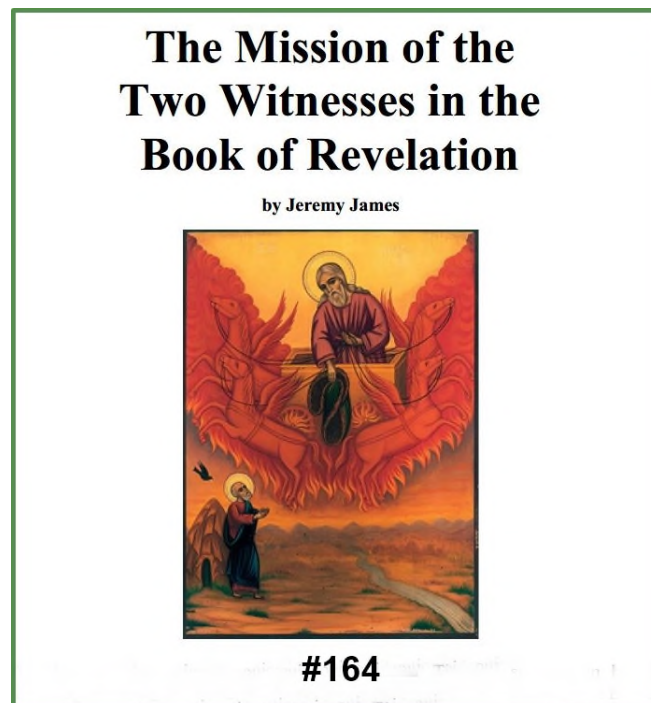
The Book of Revelation tells us that, after the Church has departed, God will send two witnesses to replace the Church as His witness on earth. These will appear on the streets of Jerusalem within hours of the Rapture and will begin the mission given to them by God.

The Temple may already have been erected by that time or it will be erected very shortly after their appearance. They will take control of the Temple and, having evicted the Masonic-Cabalistic imposters, they will consecrate it to the LORD. This is when Elijah, one of the two witnesses, will **“restore all things” (Matthew 17:11)**. This will include the restoration of the daily sacrifices and the consecration of Aaronic priests.

The killing of the Two Witnesses

Despite the best efforts by the agents of the Antichrist to evict the two witnesses, they will be unable to do so. The witnesses will have remarkable supernatural powers and will be ousted only when the Antichrist himself goes to Jerusalem and kills them. Their bodies will be left lying in the street and the whole world will rejoice at the sight, having watched the drama unfold over several months on their television screens.

After three and a half days the two witnesses will be resurrected from the dead and will ascend into heaven. The world will be in shock. All who follow the Antichrist will be greatly unnerved when they see this amazing event. This was something they had never expected. It will seem to them that their ‘messiah’ has been thwarted in some way. In his rage the Antichrist will enter the Temple and commit the **“abomination of desolation” (Matthew 24:15)**.



Remember, in order to constitute an abomination in the eyes of God, the Temple itself must be consecrated to God. This can only be done by a true prophet of God. If Elijah and his fellow witness did not do this it would remain a secular building constructed by the enemies of God for their own purposes. (For a more detailed study of the role of the two witnesses see our earlier paper, #164.)

Anyone who supports the construction of the Third Temple, whether financially or in other ways, is actually facilitating the arrival of the Antichrist. The Temple is being built for him. It is by this means that Satan intends to achieve his third ambition, the third “I will” in chapter 14 of Isaiah:

**“I will sit also upon the mount of the congregation,
in the sides of the north:” (Isaiah 14:13)**

See also Psalm 48:2 – **“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.”**

A secular Zionist admits the Temple is definitely not for Jesus

In Lecture 15 of his commentary on the Book of Revelation, H A Ironside recounted the following episode:

“...when Dr. Mosinsohn, of the Hebrew College of Jaffa, was touring America in the interests of the same Zionist movement [i.e the Zionist Congress], I had the privilege of hearing him give an address at the University of California. In the course of his remarks, he said, “Think of all the great religious leaders who have come out of the East. Moses arose in the East, Buddha, Confucius, Jesus, and Mahomet all arose in the East. And we say to you people of the West, with confidence, that if you will restore the Jew to his ancestral home it will not be long until we will give you another great religious leader who will perhaps transcend all who have gone before.” A Christian physician and I, who had gone there together, looked at one another in amazement. We felt that we were listening to a “John the Baptist” of the Antichrist, so startling was the announcement. And with the light that the prophetic word throws upon the now very near future, who can doubt that this Hebrew leader’s declaration will indeed seem to an unbelieving world to be fulfilled in the willful one who is to be raised up in the land of Palestine, and whom apostate Judaism and apostate Christendom alike will acknowledge as the Christ – the coming man. Toward this awful end all modern cults and -isms are tending, and when the personal presence of the Holy Spirit has been withdrawn from the earth, his manifestation will not long be withheld.” [p.142]

Zionists Continue

BY GERTRUDE R. BRIGHAM, Ph.D.

"THE recent earthquake here in Jerusalem," Ittamar Ben-Avi, the great Hebrew novelist, was saying to me, "was the most serious in years. If the houses had not been built together, they would practically all have been destroyed. The quake of 25 years ago was less severe. Two hundred and fifty buildings have been condemned and must be torn down and replaced."

"The most damage was in the old Jewish quarter of the city, where the people could least afford to rebuild. More than 400 were killed. The true figures were not given out." And Mr. Ben-Avi paused.

It was not hard to believe the truth of the statement, for sagging walls, piles of debris, fallen stones and heaps of dust attested in Jerusalem the havoc there from the unexpected disaster. And along the way from Damascus to Tiberias and down as we motored south a ruined and abandoned Arab village or a fallen house here or there testified mutely to the same cause.

Still farther south, near Jericho and the Dead Sea, a wrecked monastery, with fallen roof, gave added evidence of the tragedy.

Yet all this had not dampened the ardor and enthusiasm of the new colonists, the Zionists, in redeeming their barren land.

Only the Jews would have the courage to undertake such a colossal task. It seems to be their destiny.

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DR. BENZION MOSINSOHN,
PRESIDENT OF THE TEL-AVIV
GYMNASIUM.

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Dr Benzion Mosinsohn, pictured in an article about Zionism in *The Sunday Star*, Washington DC, 9 October, 1927. His surname is also spelt 'Mossinsohn'. His tour of America took place in 1937. He was a member of the Zionist Actions Committee, a leader of the General Zionist Party, and a delegate to most of the World Zionist Congresses. When he died in 1942, all Hebrew schools in the Holy Land were closed for his funeral.

Dr Ironside was issuing a warning to all who cared to listen. The apostate leaders of Israel were knowingly heading into a future where they hoped to produce a great religious leader like those listed – or who would even “transcend all who have gone before”!

The leaders of secular Zionism are preparing the way for the Antichrist, as are the leaders of apostate Christianity.

It was insightful of Dr Ironside to see this so clearly, even before the state of Israel had been established. He wasn't buying the sales pitch delivered by a high-ranking Zionist. He knew exactly where all of this was leading.

Spokesmen for the Temple Institute in Jerusalem have long boasted that preparations for the construction of the Temple are well advanced. It is believed that the Temple may even have been erected in the Negev Desert on a trial basis from prefabricated components and that, when the time comes to erect it on the Temple Mount in Jerusalem, the project will take only a few months to complete.

Evidence that the Temple Project is far advanced

We were recently given evidence that preparations for the Third Temple are well under way. In February 2020 Israel's Transportation Ministry announced that it was moving ahead with plans to build an extension to the Tel Aviv–Jerusalem high-speed line that would directly connect Ben-Gurion International Airport to the Western Wall in Jerusalem.

Last week the Airports Authority for Israel announced that a new, ultra-modern terminal would open at the airport in 2023. This is intended to cater for the anticipated increase in international visitors coming to Jerusalem. The proposed high-speed line, linking the airport to the Western Wall, will operate from this terminal (Estimated travel time: 28 minutes).



Current rapid rail link between Tel Aviv and Jerusalem, introduced in 2019.

Steps are also being taken behind the scenes to keep the Islamic world on side. For example, Israel recently signed normalization agreements with neighboring Arab countries which have increased the number of air routes available and made it easier for Arab tourists to visit Israel. Despite the rhetoric in the press, the nations of Islam are run by Freemasons, so negotiations like this are easy to arrange.

The Monotheism Trap

It should be remembered also that Judaism and Islam are both monotheistic. Both reject the Trinity. Both strenuously deny that God has a Son. Considerable efforts are being made, for example through the 'Abraham Accords', to convince the Islamic world that Allah and the LORD God of the Bible are one and the same. It is claimed, for example, that if there is only one divine being, then the God of Moses and the God of Muhammad must be the same Person.

The Roman Catholic Church is preaching the same message. Article 841 of its modern *Catechism* states:

841 The Church's relationship with the Muslims. "The plan of salvation also includes those who acknowledge the Creator, in the first place amongst whom are the Muslims; these profess to hold the faith of Abraham, and together with us they adore the one, merciful God, mankind's judge on the last day."

Plainly, the masterminds behind New World Order are planning to create a One World Religion comprising members of the 'Abrahamic faith'. The proposed new Temple on the Temple Mount will probably be presented to Muslims as a 'House of Prayer' that will be pleasing to Allah.



Medal commemorating the Abraham Accord signed by the US, Israel, and the United Arab Emirates in August 2020.

Parakaleō

As true believers, we trust in the Word of God and lean on His promises. This includes the Pre-Tribulation Rapture of the Church. We don't 'deserve' heaven and nothing we have ever done merits our inclusion amongst those who will enter heaven. But we live in the strength of this blessing, this heavenly assurance, because of what Jesus, our Savior, did on our behalf.

The Word of God tells us that living believers will be taken from the earth on the same day as the resurrected dead:

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.” (1 Thessalonians 4:16-18)

Why are Christians told to “**comfort one another with these words**”? Because they are immensely important! The Holy Spirit is telling us that this news, this revelation of divine truth, is about the most reassuring intelligence we could ever receive.

The word for comfort in the Greek original is *parakaleō*. In the KJV this word is translated as “beseech” 43 times, “comfort” 23 times, “exhort” 21 times, and by other words 22 times. We are asked to ensure that all believers get this message. Why else would we “beseech” and “exhort” our fellow believers to understand and become familiar with this truth unless it was of immense importance?



The Pre-Tribulation Rapture of the Church is a fundamental Bible doctrine. Before the Lord comes to judge those who have rejected the Gospel – “**In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:**” (2 Thessalonians 1:8) – he must come for those who received it. These are two separate events. He will meet the Church in the air on the first occasion and will descend to the surface of the earth on the second, and only on the second, to exact judgment.

The Holy Spirit is on earth today in a special way

We need to remember that the Holy Spirit is on earth at this time in a special way. He was not present in this way during Old Testament times, and He will cease to be present in this way after Resurrection Day. Once He leaves, the Church must depart from the earth as well since all of her members, as living stones, collectively comprise the Temple wherein He dwells. The Word of God tells us that, once He enters our hearts, He never leaves – “**And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever**” (John 14:16).

In the same Gospel account Jesus also referred to something which many believers seem to have forgotten:


“Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.” (John 16:7)

Jesus and the Holy Spirit cannot both be here on earth at the same time! If Jesus is to descend to the Mount of Olives (Zechariah 14:4) the Holy Spirit must already have departed.

The time gap, at his first coming, between the departure of Jesus and the arrival of the Holy Spirit was ten days. The time gap at his second coming, between the departure of the Holy Spirit and the arrival of Jesus on earth, will be 2520 days. This period is known as the Tribulation or **“the great day of the LORD” (Zephaniah 1:14)**. During this awful time, the LORD’s wrath will be poured out upon the earth. The ‘great day’ of His grace and mercy will have ended before this starts – as it must! The Church cannot be here.

Those who contend that the Church must endure all or part of the Tribulation are greatly mistaken. The Church, the Bride of Christ, is a stunning creation. Jesus went to Calvary **“for the joy that was set before him” (Hebrews 12:2)**. She cannot be anywhere on earth when his Father pours out His wrath in great fury on all mankind. His anger is directed solely at those who have rejected His Son.

The Flood, the last great Judgment, afflicted every square inch of the earth; so too will the wrath of God during the Tribulation.

	<p>“And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. <u>And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.</u>”</p> <p>- Revelation 11:9-10</p>
<p>The Beast attacks the Two Witnesses (from the Bamberg Apocalypse, 11th century).</p> <p>The whole world rejoices at the news that the two witnesses have been killed. Why? Because they prevented the New World Order from using ‘their’ Temple for a considerable time.</p>	

Date setting and the Rapture

There is much talk today about the timing of the Rapture. Many commentators are making what they believe to be a sound hermeneutic connection between the Feast of Trumpets and the Rapture. They interpret the reference to “**the last trump**” (**1 Corinthians 15:52**) as a reference to the final extended trumpet blast at the close of the Feast of Trumpets. The trumpet or trumpet ensemble allegedly sounded 100 times during this Feast, with the last being much longer than the previous 99. This very long final note is sometimes called the *Tekiah Gedolah* or ‘great reverberating blast’.

H A Ironside does not agree. Here is what he says:

“I have no doubt that those expositors are right who understand the expression "the last trump" to be an allusion to the third trump of the Roman legions. When the first trumpet sounded, whether it came in the night or in the day, the soldiers sprang to their feet and struck their tents. When the second trumpet sounded, they fell into line. At the last trumpet they marched away. And so we who believe have heard the first trumpet, awakening us when we were asleep in our sins. The second trumpet has called us to recognize the authority of our Lord Jesus Christ. Now we await the sounding of the last trump when we shall be caught away to be with Him forever. Then those who are living in their natural, mortal bodies will suddenly put on immortality. That is, the body will be changed in a moment, in the twinkling of an eye, and made like unto the glorious resurrection body of our Lord Jesus Christ. Those who have died and whose bodies have corrupted in the grave, will be raised to incorruptibility, and in their new bodies will be with and like Christ forever. This is our hope. For this we are called to wait. At any moment the Lord Jesus may return to fulfill these Scriptures. How blessed to be ready to hail Him with joy at His Advent!”

– H A Ironside, *The Great Parenthesis*, p.109

What a glorious promise the LORD has made! As Harry Ironside says, “This is our hope. For this we are called to wait.” And we are privileged to do so!

We should take careful note of what he says about the Roman army. The Emperor had military garrisons and forts all over the Middle East. The sight of these legions marching from one location to another was familiar to all. Smaller groups would also be seen walking from town to town, carrying their weapons and heavy equipment. This was arduous work in the heat of the day. When Jesus said, “**And whosoever shall compel thee to go a mile, go with him twain.**” (Matthew 5:41) he was referring to the authority exercised by the Roman legionnaires, who could compel a citizen to walk a mile with them and help carry their equipment. Every mile was marked by a milestone, so it was easy to determine the distance.

Metaphors and images derived from the ubiquitous presence of the Roman armies crop up frequently in Paul’s writings. Perhaps the best known is “**the whole armour of God**” in his letter to the Ephesians. He also refers to disciplines associated with the Greco-Roman games, where athletes competed with one another for the prize or laurel wreath, the *stephanos* or crown which he exhorts all believers to keep continually before them.



The ‘tuba’ or trumpet used by the Roman military to issue orders to their troops. It could be heard distinctly over a wide area.

So, when Paul speaks of a trumpet call, he is almost certainly referring to the three clarion calls that were familiar to everyone across the Middle East, both Gentile and Jew. At the first call, the Roman soldiers broke camp and assembled their equipment into handy loads for the march ahead. At the second call they all fell into marching formation, ready for inspection. And at the third call, they set off. This “last trump” was a universal message in effect, telling everyone in the locality that an orderly contingent of soldiers was about to march through the town or village, a sight which would invariably have attracted a large throng of onlookers.

It was easy to see why Paul used this term. Everyone understood what it meant, especially the Gentile readers of his letters. As the Apostle to the Gentiles he was wont to use expressions which were readily understood by non-Jews. The *Tekiah Gedolah* at the Feast of Trumpets would have been unknown to most Gentiles. They would neither have heard it nor heard *of* it!

The Rapture can occur at any time

The Jewish feasts were given by God to the Jewish people to mark major phases in their plan of redemption. The first four spoke of the First Coming, and the last three spoke of the Second Coming. The Rapture of the Church is not bound up in any of them. We are grafted into this plan and enjoy something which the Jews as a people have yet to experience – the indwelling of the Holy Spirit. Paul had the difficult task of explaining the mystery of the Church to both Jews and Gentiles. The former had been called and found wanting, clinging rigidly to what had previously been revealed and refusing to receive the additional revelation granted by Jesus and his apostles.



The End Time significance of the last three Jewish feasts is as follows:

1. The Feast of Trumpets: The righteous remnant among the children of Israel will be jarred into wakefulness by a series of shocks or “trumpets”. The departure of the Church will likely be one of these, along with the military attacks on the Holy Land, the work of the two witnesses, the death of the two witnesses, the abomination of desolation, and the miraculous preservation of a great many Jewish refugees by the Archangel Michael and his army of angels.

2. The Day of Atonement: This signifies the agonizing realization by the righteous remnant that they rejected their Messiah, Jesus Christ, at his first coming. The prophet Zechariah describes this deeply emotional occasion as follows:

“And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart.” (Zechariah 12:12-14)

The shock will be so great that they will hardly be able to look at one another. They will retire individually to their rooms and grieve bitterly for their faithless betrayal of their glorious redeemer.

3. The Feast of Tabernacles: This speaks of the immense joy that will come upon all Israel – which will comprise only those Jews who accept the Messiah – when the Lord takes up residence among them. This will manifest the prophetic meaning of his name, Immanuel – “God with us”! –

**“Therefore my people shall know my name:
therefore they shall know in that day that
I am he that doth speak:
behold, it is I.”
(Isaiah 52:6)**

Their joy will be fully reciprocated. Jesus will embrace his people, rejoicing with them and singing among them:

**“The LORD thy God in the midst of thee is mighty; he will
save, he will rejoice over thee with joy; he will rest in his
love, he will joy over thee with singing.” (Zephaniah 3:17)**

Avoid the trap

Those who identify the Feast of Trumpets with the Rapture of the Church are falling into a trap. Firstly, they are refusing to accept that the *harpazo* can occur at any time. Many will claim they are not, but this is a hollow claim. They are setting a date, albeit one which rolls over from one year to the next.

The second and more serious error is the risk that Paul alludes to in his first letter to the Thessalonians. These believers were greatly troubled by the possibility that the Rapture/Resurrection had already taken place, and seemingly had received one or more counterfeit letters claiming that Paul himself or one of his senior aides was teaching this. Paul wanted them to understand why and how they had been deceived.



Please note this carefully! The Word of God sets out for our benefit a patent example of deception and confusion surrounding the date of the Rapture. Paul had given these believers very clear guidance in this matter and yet they were taken in by a trickster.

If it happened to them, it could happen to us. We must be careful.

The Enemy is quite capable of staging a false ‘rapture’ to bolster his own End Time deception. The professing Christians who are most likely to believe it are those who are already anticipating its occurrence on the Feast of Trumpets or another specified date. Given that the public today are deeply conditioned to believe virtually anything they are told by the mainstream media, the deception – if it took place – would have a profound effect on millions of people.

What would the Enemy gain from this? Well, apart from its greatly demoralizing effect on nominal Christianity, it would set the stage for the coming One World Religion. Many members of existing world religions and cults would feature among the ‘raptured’. If they included the Pope, the Patriarch of Moscow, the Dalai Lama, prominent Hindu gurus, and well-known Imams, Pirs and Ayatollahs, along with many New Age teachers, mystics and ‘masters’, the public would want to know why.

The pundits would claim that their inclusive beliefs and inter-faith dialogue, combined with their exemplary works and religious zeal, were greatly pleasing to God.

Moreover, if the fundamentalist, evangelical Christians are still here on earth then it can mean only one thing – the Reformation was a disaster for Christianity and salvation by faith alone through grace alone is a false teaching. The public would start to believe that all religions are one, or branches of the same Truth, and that they all worship the same God, while born-again, Bible-believing Christians – who teach nothing of the kind! – will be portrayed as narrow minded bigots, extremists and hatemongers who deserve to be locked away.

A counterfeit Rapture would also prepare the way for a counterfeit Tribulation, or a period of war, famine and turmoil across the world which the politicians and the media, along with the Laodicean church, could describe as *the* Tribulation. The ramifications of this are difficult to fathom and we won’t attempt to explore them here.

CONCLUSION

The Church is a truly astounding creation. The masses of humanity will not realize this until she disappears from the earth and the void is filled with the spirit of lawlessness. The shift will be immediate, setting off a cascade of events which, in their destructiveness, will seem almost unreal.

Christ took upon himself the wrath of God on Calvary. He did this for each one of us, namely those who come to him in faith and true repentance. He paid the price. Since the price has already been paid in full, the Church cannot be here on earth when the LORD pours out His wrath on disobedient humanity.

In closing we are pleased to repeat the words of Harry Ironside:

“Now we await the sounding of the last trump when we shall be caught away to be with Him forever. Then those who are living in their natural, mortal bodies will suddenly put on immortality. That is, the body will be changed in a moment, in the twinkling of an eye, and made like unto the glorious resurrection body of our Lord Jesus Christ.”

Praise the LORD!

Jeremy James
Ireland
September 17, 2022

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APPENDIX A

Who will be Saved in the Coming Period of Judgment?



by H A Ironside

Before seeking to answer this question, which seems to be a perplexity to some, it might be well to state, as briefly as possible, what is meant by the period of judgment; as this paper will probably fall into the hands of some who as yet have given but little attention to prophetic teaching. In doing this it will be necessary to do little more than refer to a large number of passages of Scripture, many of which the lack of space will forbid quoting in full, but it is hoped the reader will refer to any that are unfamiliar to him.

First, then, let it be noted that Old Testament prophecy *never* refers to the dispensation in which we live (extending from Pentecost to the Lord's coming for His own), save in a most indefinite way, as, for instance, in Daniel 9: 26 — a passage which will come before us a little farther down. From Moses to Malachi, Scripture is mainly occupied with one nation, Israel (Amos 3:2; Deuteronomy 7:6; Psalm 147:19 and 20), and the hope of that nation, namely, the raising up of the Prophet (Deuteronomy 18:15), Priest (Psalm 110:4 and Zechariah 6:13), and King (Isaiah chapter 32 and Psalm 2:6), who is to bring them into everlasting blessing as a people (Psalm 132:11-18 and Isaiah 35:10, 51:11 and 61:7), though not until they have been born again (Ezekiel 36: 24-30).

The Gentiles shall share in that blessing (Isaiah 56:6 and 65:1), but not as on the same footing with Israel; rather in subjection to them (Isaiah 14:1-3; 60:3-5; and 62:2-3).

Before the ushering in of that day of the LORD's power and Messiah's glory, however, the prophets predicted the rejection of the looked-for Redeemer by Israel to whom He came (Isaiah chapter 53), and in consequence Israel is set aside by God (Zechariah 7:13-14), while the rejected Messiah takes His place in the heavens on the LORD's throne (Psalm 110:1), which He will occupy until the future repentance of the people (Hosea 5:15). This setting aside of Israel, however, is not final, as the 30th and 31st chapters of Jeremiah, with many other portions of the Word, plainly declare. But before their restoration to divine favor and the land of Palestine they must pass through a short period of unequaled persecution and chastisement, called "the time of Jacob's trouble" in Jeremiah 30:7. At the close of this time they will be ready to acknowledge the Crucified as their Lord, and will "mourn for Him as one mourneth for his only son" (Zechariah 12:10-14 and 13:6-7). In the darkest hour of their sorrow, when Jerusalem is compassed about with armies and they are in direst distress, He will appear as their Deliverer and to the destruction of their enemies, after which the tabernacle of David will be raised up and the reign of righteousness ushered in (Zechariah chapter 14 and Amos 9:8-15).

Thus far the Old Testament. Turning now to the New, we find many new data introduced without which the present working of the Spirit of God in the world would be inexplicable. In Romans chapter 11 we are told that upon the breaking off of the natural branches (Israel) from the tree of promise, wild branches (Gentiles) are introduced in their place; in other words, Israel's rejection has but made way for unforetold grace to be shown to the nations, though Old Testament prophecy of blessing to the heathen can be quoted as proof that such grace is not in collision with their final blessing. This special work among the Gentiles is not to go on forever though; for if these continue not in divine goodness, they too shall be cut off and the natural branches grafted in again, for God is able.

God then is doing a work, unmentioned in the Jewish oracles, during the time that His earthly people are "Lo-ammi" ("not My people," Hosea 1:9) — unacknowledged by Him; and "blindness in part is happened to Israel until the fulness of the Gentiles be come in" (Romans 11:25). This is one of the "mysteries," one of the secret things (Deuteronomy 29:29), till now unrevealed. The Lord Jesus confirms this (but rather from the political side) in His prophecy of the destruction of Jerusalem, the long period of desolation and Gentile supremacy following it, and, finally, the end in His personal appearing (Luke chapter 21). In verse 24 we read, "Jerusalem shall be trodden down of the Gentiles *until* the times of the Gentiles be fulfilled."

This connects us again with Daniel chapter 9, where we get the great prophecy of the “seventy weeks.” A lengthy exposition of this passage cannot be attempted here, but we briefly notice the main points. From the course of time, seventy weeks (or *heptads*) of years (note the periods before the prophet's mind in verse 2), making in all 490 years, are “determined,” or “cut off,” and given to Daniel's people — the Jewish nation.

Before this period of time expires six important events will have taken place: 1st, transgression will be finished; 2nd, an end will be made of sins; 3rd, atonement (rather than “reconciliation”) will be made for iniquity; 4th, everlasting righteousness will be brought in; 5th, vision and prophecy will be sealed up, or finished, i.e., all fulfilled; and, 6th, the most holy, or holy of holies, of the millennial temple at Jerusalem will be anointed (see Ezekiel chapters 40-48).

The seventy weeks are divided into three unequal periods: 1st, seven weeks, or 49 years; 2nd, sixty-two weeks, or 434 years; 3rd, one week, or 7 years. During the first seven weeks, “the strait times,” (see margin,) the city and wall of Jerusalem were to be rebuilt. The date from which to count is found in Nehemiah chapter 2, when a “commandment went forth to restore and build Jerusalem.” The sixty-two weeks seem to have immediately followed, and ended in the coming of Messiah. After the conclusion of this period He was cut off and had nothing, but by this atonement was made. Then comes in the present long interval of Jerusalem's treading down. The city is destroyed, as our Lord foretold also, and “even unto the *end* shall be war,” until one arises who confirms a covenant with the mass of the Jews for the last final week. Clearly, then, this week is still future. The prophetic clock stopped at Calvary. It will not start again till “the fulness of the Gentiles be come in.”

The present is a timeless epoch, parenthetically introduced between the 69th and 70th week, in which God is taking out from among the Gentiles a people for His name (Acts 15:14). Not that He has utterly given up the Jew now, but both Jew and Gentile stand on one footing; “there is no difference, for all have sinned” (Romans chapter 3). Both alike are saved through faith in Christ, and all such are made members of the one Body, the Church, and by the Holy Ghost united to the Lord Jesus Christ as Head in heaven (another mystery hitherto unrevealed — see Romans 16:25-28; 1 Corinthians chapter 12; Ephesians chapter 4, and Colossians 1:24-29). This began with the baptism of the Holy Spirit on the day of Pentecost (Acts chapter 2 and 1 Corinthians 12:13). It will be completed at the coming of the Lord to call His Church to be forever with Himself, an event which may take place at any moment (1 Thessalonians 4:15-18; 1 Corinthians 15:51-54; and 2 Thessalonians 2:1). Then the long-delayed 70th week will begin to run its course.

At its conclusion Daniel's prophecy (as all other millennial prophecies) will be entirely fulfilled. Atonement was made for iniquity after the expiration of the 69th week. Everlasting righteousness will be brought in at the end of the 70th.

This brief period, however, will be one of judgment throughout, and that threefold. It will include judgment on apostate Christendom, on Israel, and on the nations at large. It is to be the awful result of the rejection of the Prince of Peace.

The book of Revelation from chapters 4 to 19 is occupied entirely with its solemn events. The saints — of all prior dispensations, as well as the Church — are seen enthroned in heaven as the twenty-four elders who have been redeemed with the blood of the Lamb (chapter 5) at the beginning of the week. They ride forth as the “armies of heaven” with “the Word of God” at His glorious appearing at the close. The last three years and a half will be especially the time when Israel shall receive “of the LORD's hand double for all her sins” (Isaiah 40:2), the “time of Jacob's trouble” of Jeremiah 30:7 and Daniel 12:1, and the “great tribulation” of Matthew chapter 24 and Revelation 7:14. The covenant-breaking prince of Daniel chapter 9 is doubtless the Beast, the head of the Roman empire who makes a league with the wilful king of chapter 11:36-39 — the Antichrist of prophecy (1 John 2:18), the idol shepherd of Zechariah 11:15-17, who will “come in his own name” as foretold by the Lord Jesus in John 5:43, and be received by the mass of the Jews as Messiah, but who will become the cruel persecutor of a faithful company designated as “the remnant “ (Isaiah 11:11; Ezekiel 6:8; and Revelation 12:17, etc.).

Trusting that the above will be clear to any who “search the Scriptures” to see “whether these things are so,” we will now devote our attention to the subject-proper of the paper. To many the preliminary remarks were doubtless quite unnecessary, but others may find them helpful.

The 7th chapter of Revelation, with its sealed 144,000 of Israelites, and white-robed multitude of saved Gentiles, is proof positive that many will be brought to know the Lord *after* the taking away of the Church, and before the establishment of the millennial kingdom. These are not saved for heaven, though we have an additional martyred company who are (Revelation 14:13 and 15:2-4); but the companies of chapter 7 are saved for the earth. They will be “left” to enter into the kingdom as set up in power at the appearing of Jesus Christ, when others are “taken” away in judgment (Matthew 24:40 and Luke 17:34-36), and are probably identical, as to the Gentiles, with the “righteous” of Matthew 25:31-46 who “inherit the kingdom.”

Where then will they be found? Will any who have rejected the gospel as now presented be among them ?

In 2 Thessalonians chapter 2 we read of the hindrance to the full manifestation of the evil of the period of judgment referred to, which is evidently the presence of the Holy Ghost in the Church on earth. He “lets,” or hinders, until “He be taken out of the way.” When He goes up with the Church at the Lord's descent into the air, “then the lawless one shall be revealed, whom the Lord Jesus shall consume with the breath of His mouth and shall annul by the appearing of His coming; whose coming is according to the working of Satan, in all power and signs and wonders of falsehood, and in all deceit of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God sends to them a working of error, that they should believe what is false, that all might be judged who have not believed the truth, but have pleasure in unrighteousness” (2 Thessalonians 2:8-13, J. N. Darby's Translation.).

This is certainly a most solemn passage, deserving to be carefully weighed. It refers to something which may take place very, very soon; a state of affairs many living now may enter upon shortly. The more minutely it is examined, the more clearly it will be seen that it cuts off all hope of any being saved in that coming “hour of temptation” (Revelation 3:10) who have heard the gospel of the grace of God in this “day of salvation” (2 Corinthians 6:2), but have heard it only to reject it. It puts a terrible responsibility on those who listen again and again to the proclamation of salvation through faith in the Lord Jesus Christ, yet have never rested in Him for themselves. To believers' children and unsaved members of their families it speaks loudly and warningly, for soon those who know the Lord will be “caught up”; then dire judgment will rest upon those who trusted Him not for themselves.

All who “believed not the truth,” and who “received not the love of the truth” when it was presented to them, are given up to a “ working of error,” or “strong delusion,” that they might be judged. In the day when the truth was preached they turned carelessly from it because they had pleasure in unrighteousness. They were “lovers of pleasure more than lovers of God” (2 Timothy 3:4). Now they are given up to error, and that by God Himself. Like Elymas the sorcerer, who rejected the light of the gospel and was smitten with blindness, so upon these, having turned from the truth, God *sends* the delusion that causes them to believe the lie of the Antichrist.

For former instances of God's sending men delusions and visiting them with judicial blindness, see the cases of Pharaoh (Exodus 11:10), of Ahab (2 Chronicles chapter 18), and of the nation of Israel (Isaiah 6:9-10 and Matthew 13: 13-15). All who hear the gospel and believe it not are "condemned already" (John 3:18). If the Lord comes while they are still in that state, the condemnation is final, and we note their dreadful doom in 2 Thessalonians 1:7-10, together with the contrast of the blessed place that might have been theirs had they but believed the testimony so graciously given. "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that *obey not the gospel* of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints and to be admired in all them that believe (because *our testimony among you was believed*) in that day." There could be no stronger declaration that all who reject the testimony now will be unable to avail themselves of the testimony then, when the outpoured divine wrath upon the scene will only harden, instead of bringing to repentance (Revelation 16:9-11 and 21).

The teaching has become current among many that the taking away of the saved will result in an awakening in nominal Christendom, so that many who now have a name to live, but are dead, will in that day turn to the Lord. As to this, Scripture, as we have seen, states exactly the opposite, which is confirmed by the Lord Jesus in the Gospels. At the end of the age the tares are gathered in bundles and burned (Matthew 13:30 and 40-42); the man without the wedding garment on is cast into outer darkness (Matthew 22:13); the unfaithful servant is appointed his portion with the hypocrites (Matthew 24:48-51); the foolish virgins, though they go for oil, are shut outside the door (Matthew 25:11); the unprofitable servant has even his possession taken away (verses 28-30); those who neglected to enter in at the strait gate seek in vain to enter then (Luke 13:24); even as those who refused to be warned by Enoch and Noah perished in the flood, and those who listened not to Lot were destroyed in Sodom (Luke 17:26-30).

In short, we search Scripture in vain for one hint that any gospel-rejecter will be saved in that day. Nor does the expression in Revelation 7:9 militate against this: "Of all nations, and kindreds, and people, and tongues," for manifestly none of Israel will be among them, as we see the 144,000 of the twelve tribes quite distinct from the great multitude. The expression really declares the universality of the response to the everlasting gospel among the heathen nations; but Christendom, as Israel, is not counted, unless, indeed, there be found even there some who never heard the gospel before.

We leave, then, this solemn part of the subject, to look at the other side of the question, Who, then, can be saved?

And, first of all, we are reminded that this will be the period of Israel's awakening, as we have already seen in several passages. In Daniel 12:3 we read, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," and this, as the first verse assures us, during the time of trouble; but "at that time thy people shall be delivered, every one that shall be found written in the book."

The hour of their darkest trouble and deepest sorrow will result in the elect among them returning to the Lord. The 144,000 of Revelation chapter 7 picture to us those who will say, "Come, and let us return unto the LORD: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hosea 6:1). Zion's sore travail shall result in a great bringing forth of children, as predicted in Micah 5:3 and Isaiah 66:8. We quote the latter passage : " Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." The verses following are deserving also of special notice in this connection. See, too, Zechariah chapters 12 and 13.

And so the "blindness in part" is to be done away, the "fulness of the Gentiles" having come in, as shown also in Hosea 3:4-5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and His goodness in the latter days."

This is true not of the nation as a whole (see Zechariah 13:8-9 and Isaiah 24:13; also, Ezekiel 20:31-44), but of the remnant. The mass will be destroyed for their apostasy. The *remnant* will be acknowledged as the nation, “and so all Israel shall be saved “ (Romans 11:26). To be of the sons of Jacob even, will not ensure an opportunity of grace. None who refuse the truth now, whether Jew or Gentile, can be saved then.

Through the Jew, the gospel of the kingdom will, during this time, be preached in all the earth for a witness before the end shall come. Sent forth by the Spirit from on high, they will proclaim far and wide the approach of the kingdom, and call upon men to repent, as John the Baptist did of old. See Matthew 24: 14.

The everlasting gospel of Revelation 14:6-7 will probably succeed this. It is the calling on the creature to acknowledge the Creator-God in a day when all the world will be wondering after the Beast (Revelation chapter 13). Isaiah 66:18-21 is instructive in this connection: “It shall come, that I will gather all nations and tongues; and they shall come and see My glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, *that have not heard My fame*, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the LORD out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. And I will also take of them for priests and for Levites, saith the LORD.” Here we doubtless have the ingathering of all Israel, including the ten tribes, so long hidden from view. Connected with it, however, we see grace going out to the Gentiles who have not heard the truth previously. The great result of this is seen also in Zechariah 8:20-23.

A word on the judgment of Matthew chapter 25, and we have done. This takes place at the Lord's coming to the earth. The *living* nations are gathered before Him. The separation is made according to their treatment of the Jewish missionaries mentioned above, whom He owns as “My brethren.” Intelligence in divine things is not marked in any, but at least they did not reject or neglect the messengers. They are saved, and enter into the kingdom prepared for them from the foundation of the world. They are the “blessed of His Father.”

And so, even though the sword of judgment is unsheathed, grace is still exercised, according to the word, “I will have mercy on whom I will have mercy” (Romans 9:15). From Israel and the Gentiles a countless number will go into the millennial kingdom and acknowledge the sway of the blessed One, once made a curse for them as for us. But not one who has spurned the Lamb of God in the present period will be among them.

As briefly noticed above, some will be numbered with the heavenly saints after the Church is gone. They will be exclusively Jewish, as evidenced by the fact that they sing “the song of Moses the servant of God, and the song of the Lamb” (Revelation 15:3). Their part will be, not with the Church the body of Christ, the Eve of the last Adam, but doubtless with those of old who “desired a better country, that is, a heavenly” (Hebrews 11:16). In Revelation chapter 20 we see them enthroned with the rest, who live and reign a thousand years. With the Lamb they will be forever, but not theirs will be the special place enjoyed by those who now believe in Him, and who are identified with Him in the present hour of His rejection.

[Note: No date was given for the publication of this short document. Seemingly it was distributed in brochure form. It is at least 70 years old. We have updated a few archaic words and used ‘the LORD’ instead of ‘Jehovah’.]

APPENDIX B

Books and Pamphlets by H.A. Ironside

**All of the following may be found in PDF format on the
Brethren Archive website:**

<https://www.brethrenarchive.org/people/harry-a-ironside/>

[Note: We list most, but not all, of the material available on the website.]

Holiness, the False and the True (1900, 152 pp)
Notes on the Book of Proverbs (1907, 509 pp)
Notes on the Book of Proverbs (1908, 494 pp)
The Mysteries of God (1908, 128 pp)
Notes on the Minor Prophets (1909, 472 pp)
The Only Two Religions, and Other Gospel Papers (1912, 104 pp)
Notes on the Books of Ezra and Nehemiah (1913, 225 pp)
The Four Hundred Silent Years (From Malachi to Matthew) (1914, 110 pp)
Baptism: What Saith the Scripture? (1918, 51 pp)
Addresses on the Gospel of John (1920, 890 pp)
Lectures on Daniel the Prophet (1920, 253 pp)
Notes on the Book of Esther (20 - Treasury Library (Vallance)) (1921, 124 pp)
Notes on the Epistle to the Philippians (1922, 126 pp)
Lectures on the Epistle to the Romans (1928, 176 pp)
Notes on the Book of Jeremiah and Lamentations (1928, 368 pp)
The Levitical Offerings (1929, 60 pp)
Lectures on the Epistle to the Colossians (1929, 182 pp)
Lectures on the Book of Revelation (1930, 368 pp)
"Charge That To My Account" and Other Gospel Papers (1931, 127 pp)
Addresses on the Epistles of John and Jude (1931, 296 pp)
Studies in the Epistle to the Hebrews and the Epistle to Titus (1932, 192 pp)
Addresses on the Song of Solomon (1933, 135 pp)
Things Seen and Heard In Bible Lands (1936, 170 pp)
Practical Expository Addresses on the Epistle to the Ephesians (1937, 341 pp)
Except Ye Repent (1937, 189 pp)
Addresses on the First Epistle to the Corinthians (1938, 562 pp)
The Unchanging Christ and Other Sermons (1938, 162 pp)
Addresses on the Second Epistle to the Corinthians (1939, 288 pp)
Random Reminiscences From Fifty Years of Ministry (1939, 167 pp)
Expository Messages on the Epistle to the Galatians (1941, 233 pp)

A Historical Sketch of the Brethren Movement (1942, 219 pages)
Lectures on the Book of Acts (1943, 649 pp)
The Great Parenthesis (1943, 133 pp)
Daily Meditations on the Word of God (1943, 373 pp)
Great Words of the Gospel (1944, 126 pp)
Addresses on the First and Second Epistles of Thessalonians (1946, 119 pp)
Expository Notes on the Epistles of Peter (1947, 101 pp)
Addresses on the Gospel of Luke (1947, 721 pp)
The Daily Sacrifice (1948, 375 pp)
Expository Notes on the Epistle of James (1947, 63 pp)
Timothy, Titus and Philemon (1947, 282 pp)
Expository Notes on the Gospel of Matthew (1948, 407 pp)
Expository Notes on the Gospel of Mark (1948, 247 pp)
Expository Notes on Ezekiel the Prophet (1949, 348 pp)
Addresses on the Book of Joshua (1950, 140 pp)
Studies on Book One of the Psalms (1952, 254 pp)
Expository Notes on the Prophet Isaiah (1952, 378 pp)
The Eternal Security of the Believer (1954, 47 pp)
The Mission of the Holy Spirit and Praying in the Holy Spirit (1957, 130 pp)